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THE TRUE POLICY OF MISSIONS.

It appears to us, that two capital mistakes have occurred in the management of modern Protestant Missions. The first has been the disproportionate amount of evangelizing labor which has been bestowed upon remote, obscure, and scanty populations, in distant deserts and islands of the sea, to the neglect of dense masses of heathenism, compacted in large nations and crowded cities, and forming powerful centres of influence over depending races around them. The other mistake has been in the almost exclusive direction of missionary effort toward the conversion of Jews, Moslems, and Pagans, rather than toward the re-conversion of the Roman, Greek, and other apostate churches of the Middle Ages. These mistakes have been committed by the friends of Protestant Missions both in Europe and America.

Let us not be misunderstood. We do not allege that too much has been done for any portion of the heathen world. On the contrary, we wish that far more had been attempted to bring Jews and Gentiles to Christ. But while, perhaps, every effort that has been made was particularly called for, we cannot but feel that much greater opportunities have been neglected for the sake of minor operations.

If we take the Apostles and their principal helpers as patterns of missionary wisdom and zeal, we shall find them "beginning at Jerusalem;" and wherever they went afterwards, they first made for the synagogues, carrying out the principle, "to the Jew *first*, and *also* to the Gentile." The Jews, though sadly fallen away from the faith of Abraham, had more correct ideas of God and religion than any other nation then on earth. Yet they had this preference and inestimable privilege, that the gospel should be preached to them in advance of all others. And this was done under divine direction, on the ground that those erring and straying souls were "the lost sheep of the house of Israel," and to reclaim these to the true fold was the first duty of the shepherds. Christ had "other sheep," which were not of that "fold;" but the ingathering of these was an after-consideration. On the same principle, the Roman, Greek, and other corrupted communions, which were once true and apostolic churches, but are now backslidden and apostatical in the last degree, ought to receive the earliest and most earnest labors of those who love and obey the evangelical verity. These lapsed Christians, being now Christians only in name, and as truly idolatrous as the

most superstitious heathens, have a sort of "pre-emptive claim" for missionary work in their behalf. Their conversion would go much further toward securing that of the rest of the world, than would the conversion of any equal number of Pagans, who are inferior to them in culture and the influences of civilization. Their conversion, too, would relieve the Protestant churches from the ever-threatening danger of an active Romish Propaganda.

The conversion of the Sandwich Islanders, and of some other insular populations, was perhaps needed as a sort of condensed sample of what may be effected by the divine blessing upon judicious and faithful missionary toil. Let us rejoice accordingly. But let us suppose that the American churches, for the last forty years, had bestowed an equal amount of effort, in men and means, for the evangelization of densely peopled Belgium, or the millions of France, especially in their populous cities. Who can doubt but that the number of converts, under the ordinary divine blessing upon the divinely appointed means of grace, would have been vastly greater; and also that the influence of these converts on the rest of the world would have been immeasurably more important than that of a score of thousands of insulated converts in the remote Pacific seas?

Reverting to apostolical example, where do we see the Apostles, and the Evangelists, ordained by them, secluding themselves on islands, or remote and scattered bands of barbarians. They performed mission tours in such thickly peopled islands as Crete and Cyprus, whose condition did not materially differ from that of the main land. It is true, we hear of Paul at Malta, and of John at Patmos; but it was under such circumstances as show that they went

not to those islets of their own accord, and stayed not a day longer than was necessary. We find the Apostles and their fellow-laborers bestowing their activity on the chief cities of the Roman Empire—the seats of influence, the places which offered the most material for missionary toil. As the fishermen are particular to cast their nets where the fishes are accustomed to congregate in the greatest numbers, even so did these "fishers of men." They dragged the gospel-net where men were most numerous, and most advanced in the culture of those times. So perseveringly was this system followed, that the cities and large towns of the Roman empire were christianized long before the scattered rural populations. Hence the terms *Pagans* and *heathens*; meaning literally *villagers* and *dwellers on the heath*, because these were the last to be reached by the power of the Gospel.

Viewed in the light of common sense and of Scriptural precedent, the corrupted churches of Europe and the East will be looked upon as the most important, inviting, and promising of all the spheres of missionary effort. The American Board is rapidly developing this fact by its celebrated missions to the nominal Christians of the Turkish empire.

It is with great satisfaction that we observe that these views of the proper missionary policy of the church are gaining ground, (only too slowly,) both in this country and in England. In a late number of that excellent publication, "The London Christian Times," there is an elaborate leading editorial, entitled "European Missions." Though written for the British meridian, it is so well adapted to ours, that we would gladly copy it on our pages, but for its length. We must not omit, however, to present the substance of it in copious



extracts; hoping that they may receive the attention they so much deserve. It begins as follows:

“‘Missions to the heathen!’ say the speakers, revolving continually the one idea of preaching the Gospel to the *heathen*. ‘Africa and the East,’ the South Sea Islands, any chance tribes that may yet linger in the depths of the American continent, constitute the proper object, as it would seem, of missionary zeal. The people of Christian countries—as if regenerated by baptism, or as if exclusively belonging to spiritual chiefs, with whose prerogatives no man has any right to interfere—were left out of the calculation at the establishment of most of our Missionary Societies, whose zeal began to be expended on the remote and savage portions of mankind; just as the enterprise of early navigators had carried them to lands hitherto unclaimed, where the Spanish, Portuguese, or British flag was hoisted in signal of possession. Europe, and those portions of Asia where Latin, Greek, Armenian, Coptic, Syrian, or Abyssinian prelates occupied the ground, were counted as ecclesiastical territory, not to be invaded by us poor separatists. This idea of going only, or chiefly, to the heathen, has not yet ceased to influence the current of British benevolence, which pours out its abundance upon the Caffres, the Cannibals, the Chinese, and the Hindoos—and let us hope that *that* current will not be diminished—diverting it, at the same time, from nations equally necessitous.”

After commenting upon the course pursued for a time by the British and Foreign Bible Society, and by the Anglican bishops, in courting the favor of continental hierarchs, the “Times” proceeds to say:

“The sad delusion which dreams that an antichristian church can confer an ordination valid in the church of the living God, has so long possessed the vulgar mind, and the shadowy distinction between Christendom—*albeit void of Christianity*—and the heathen world, has haunted us so long, that

we have almost failed to comprehend the words of the Divine commission, ‘Go into *all the world*, and preach the Gospel to every creature.’”

The editor, after commenting upon the timid and very limited manner in which Protestant missions are conducted in Europe, declares that “it is more than time to bring such a state of things to an end.” He calls upon the church of Christ in free England to review its position, and ascertain what is its present duty. He then goes on to offer respectfully a few topics of consideration at the meetings in May.

“First of all,” he says, “it should be remembered that the churches of the Reformation, and the countries where these churches are established, enjoy no exemption from the attacks of Romish propagandism. On the contrary, the Roman church boasts of its consistency in claiming us as wanderers from her communion, and can demonstrate—if, indeed, it were not too well known already—that from the decease of Queen Mary until this day, she has had an unbroken succession of representatives in this country, and exerted an influence no less political than religious in the heart of the population, at Court, in the Parliament, in the universities, and even in the pulpits. Boldly and without accepting any compromise, Rome tries every means to recover England to her dominion; but England, the paramount representative on earth of Scriptural Christianity, scarcely makes her voice heard on the continent of Europe, while she spends nearly all her disposable energies in promoting the conversion of more distant nations to the faith of Christ. Meanwhile, supposing that the deposit of evangelical truth has been confided to us, have we not, unawares, shown ourselves unfaithful and unwise too, in turning away from Popedom, whence comes all spiritual corruption, to make it known in Heathendom alone, where there is hardly one priesthood that is not hastening to extinction?”

All this may well be applied to the

case of the United States. In this country, also, Popery is putting forth gigantic and desperate efforts to win the ground for her own *exclusive* occupancy: for her prétensions to be an infallible and unchanging church make it certain that she must always do as she has done, when she gets the power, and must adopt toward all "heretics" the saying of her own "bloody Bishop Bonner" toward such as fell into his hands: "Turn, or burn!" How little is the fact regarded, that the Leopoldine Foundation at Vienna, and the Society for the Propagation of the Faith at Lyons, annually expend much larger sums in support of Popish missions in the United States, than are expended by all our churches and missionary societies in enlightening Romanists at home and abroad. We may well be anxious as to the result. We know, indeed, that truth is mighty, and that God is on its side. But all history shows that error *active* is sure to win the day over truth *asleep*. The enemies most dangerous to truth are its lukewarm, supine friends.

Have the benevolent givers in America, the supporters of modern missions, duly considered that the Romanists as truly need the Gospel, that they may be saved, as the heathens do? Have they considered that the Gospel will no more propagate itself among the Romanists without missionary intervention, than it will among the heathens? Have they considered that their own religion, and that of their children, is in no danger from the aggressions of Jews, Mahomedans, and idolaters, to whom they so largely and zealously supply the means of grace, even as they ought to do, *while it is in real and imminent danger from the vast and incessant proselyting efforts of the Papal crew amongst us?* Is not *self-preservation* an irresisti-

ble argument for no longer neglecting Romanism in our plans of missionary policy? Shall priest and monk be at work in our very dwellings to pervert us and our children; and shall we not meet them with weapons from the armory of light, and cripple the adversary at once, as Scipio did, by boldly "carrying the war into the enemy's territory?"

But let us return to the editor of the "Christian Times." He next speaks of the deplorable condition of Europe in political respects, alternating between bloody revolutions and bloodier reactions; and states truly, that for these woes the Gospel is the only remedy. His language is:—

"We know that the religion of the Bible is the only remedy for existing evils, the only preparative for future emancipation; but while the great Societies choose to labor afar off, we have no adequate combination of energies for discharging our common duty near at hand when the remedy is desired. We are practically telling the world that the Gospel can humanize the savage, but that it cannot alone be trusted to purify the corrupt populations of the civilized world. \* \* \* There are politicians enough and to spare, but this fallen Christendom needs evangelists and teachers. Without Christianity, as we all know, political reformation is impossible, and therefore it is cruel to withhold from France and Spain what we lavish on Fejee."

The editor then descants very forcibly upon the pernicious influence of tastes and sentiments imbibed by his countrymen while traveling the continent. He says:—

"Nor is it a slight consideration that the suffering nations of Europe are our near neighbors, with whom it is impossible to avoid continual intercourse. Englishmen travel and even reside all over the continent, with their wives and children. For pleasure or for trade they expose themselves to the contagion of Popery, infidel-



ity, and licentiousness, in lands without a Sabbath, and almost without a Bible. Every journey brings us into a moral atmosphere more impure than our own, and not a family can make its dwelling abroad without incurring some degree of hazard by reason of the inferior moral education of its members. The reflux, too, of a stream of corrupting influences has not been unfelt, and it has to be guarded against with a jealousy which oftentimes assumes the air of intolerance, and may actually lead to intolerance itself. The remedy, however, is obvious. It is only for English Christians to assume a bolder position, and avowedly and collectively labor for the evangelization of the *whole world*, not forgetting the chief seats of Romish error, but rather seeking to occupy them first of all. The dignity of Englishmen and the responsibilities of Christians both require that the profession, the preaching, and the extension of what we believe to be the truth, should be carried on in Rome as freely and as openly as in London."

Add "American" to "English" in the preceding paragraph, and the language will apply with equal force to the two great Protestant nations whom Rome most dreads, and is seeking most earnestly to corrupt with her own leaven and assimilate to herself.

Finally, the article in "The London Christian Times" laments the manifest want of a sufficient "power of resist-

ance" to the antagonism of the Popish Propaganda. Pointing out very briefly the causes of this deficiency, it adds the forcible remark, that such a power of resistance "reformed Christendom will never find, until it concentrates its efforts on the great work of converting Europe to CHRIST, just as Methodism began to attempt the conversion of England in the former half of the eighteenth century, but began with scarcely any advantage of combination, none of wealth, and every disadvantage that the clergy, the gentry, and the populace could unitedly present to counteract those labors. Yet those labors have wrought their end, and a like simplicity of aim and unwearied persistency of principle would soon win over Europe to the side of truth."

Here we leave the subject, strenuously entreating each thoughtful and prayerful reader to weigh well these grave and solemn considerations. We would further ask him, whether, in view of such facts and reasonings, he ought not to rise up and come strongly to our aid, by placing in his prayers and alms the AMERICAN AND FOREIGN CHRISTIAN UNION in the front rank of missionary works, and along with the very foremost of the benevolent undertakings of the day?

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## THE POPES AND AFRICAN SLAVERY.

We have selected this subject, in order that the public may be truly informed in regard to the relations which exist between Romanism and slavery. A few months since, during the heat of the late Presidential election, it was sought to show that the Romish church was a deadly foe to the system of negro slavery. The basis upon which this

assumption was founded was the bull issued by Pope Gregory XVI. in 1839, which condemns the practice of stealing and selling the negroes. Although the excitement of the election has passed away, yet we judge it proper that the entire truth should be stated in relation to this point, lest an erroneous impression should be left upon the public

mind. It is not true that the Romish Antichurch is characterized by an exceeding piety and humanity towards the oppressed and enslaved; and those *Protestants* who have given currency to this idea have promulged (unintentionally, we trust) a gross error. For the sake of the great interests of humanity, we should be glad it were otherwise, and would rejoice to know that the Popes and prelates of the Antichurch were changing their views in relation to the general subject of liberty to the oppressed. We should hail it as a token that Rome has abandoned her claim to infallibility. But as such is still the dogma of the Antichurch, it cannot be right to gloss over the entire history of the great Jezebel of the nations.

The subject in hand is narrowed down to the relations existing between Romanism and negro slavery. Those who are curious to trace its relations to human slavery generally, are referred to Bower's History of the Popes, Hallam's Middle Ages, Gibbon's Decline and Fall, Bishop England's Letters, and to Church Histories, both Romish and anti-Romish. By far the ablest and most ingenious defense of negro slavery which has lately appeared, is a work by John Fletcher, of Louisiana, entitled "Studies on Slavery," which contains much information on this point. This able writer does not scruple to acknowledge his great indebtedness to Bishop England for his valuable disquisition on slavery, etc., and lays much stress on the support which the Romish Antichurch has always lent to that system.

We will assert that, so far from the Romish Antichurch being repugnant to negro slavery, it is indeed the "mother" of the system. We wish to be distinctly understood, in this connection, as simple historians recording matters of fact. The *morale* of slavery this article

is not intended to reach. We wish simply to assign the introduction of negro slavery to its proper source.

The origin of negro slavery among Europeans and their descendants in America, can be distinctly traced to the bulls of five of the Popes of the Romish Antichurch, who tyrannized over the consciences of men in the fifteenth century. These bulls were issued by Martin V., in 1430; Eugene IV., 1438; Nicholas V., 1454; Calixtus III., 1458; and Sextus IV., in 1484. The Portuguese, at that epoch, had taken the lead in maritime discovery, and the shores of Africa were farther and farther explored, until, in 1497, Vasco de Gama solved the hitherto inexplicable mystery by doubling the Cape of Good Hope. In the midst of these exciting events the spirit of cupidity and lust of power led the Vicars of Antichrist, each in their turn, to fulminate their edicts, wherein, in the true spirit of their predecessor Hildebrand, they claimed dominion over the earth. They blasphemously asserted the right of lordship over the persons of the newly discovered Africans, and granted to the sovereigns of Portugal permission to reduce them to slavery. Under the insidious pretense that they sought the welfare of those wretched and barbarous tribes, and desired the *conversion of their souls*, they accorded plenary permission to plunder and destroy them *ad libitum*. The following are extracts from some of those bulls: "to take any of the Guineans, or other negroes, *by force or by barter*;"—"to reduce their persons to perpetual slavery, or to destroy them from the earth;"—"to appropriate the kingdoms, goods, and possessions of all infidels or heathen in Africa, or wheresoever found."

Such was the origin of modern negro slavery. The Portuguese did not fail



to improve the opportunity afforded them by the head of the so-called Church of Christ, and the inhabitants of Africa began to experience the *humanizing* and *civilizing* influences which attend the enslavement of their race. But it was not until after the discovery of the New World by Columbus, that the field for these Portuguese missionaries of civilization and Christianity was fully developed. Soon after the first colonies were established by the Spaniards in the West India islands, the unheard of atrocities which were practiced upon the Indians awakened the pity and indignation of the chief men of the nation, both nobles and prelates; but the barbarities inflicted upon the Indians merely changed their direction, and the African race was doomed to undergo the same tortures and indignities. A Cardinal whose *pious* heart was lacerated with the groans and cries of the suffering aborigines, suggested that the African race should be substituted for the American. This happy idea was favorably received and acted upon; and the regular importation of African slaves commenced, and has been carried on to the present time.

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent of modern negro slavery, with all its attendant blessings or curses. But to the student of prophecy this point will appear still more clearly, when he reflects that this is one of the prophetic characteristics of "Great Babylon," as delineated by the pen of inspiration through the agency of the beloved Apostle John. In the 18th chapter of Revelation and the 13th verse, we are told that "slaves," as well as "souls of men," were to be a part of her "merchandise." The present slight historical sketch will amply verify the accuracy of the apocalyptic vision; and

all who know anything of the history of the Romish Antichrist will recognize this parentage of slavery as one of the "marks of the Beast with seven heads and ten horns."

But some one may object, and say this may have been so in time past, but now the "Church" is opposed to human slavery, and is in harmony with the "enlightened spirit of the age." To this we would reply, Be not deceived; the tiger is a tiger, even if his claws are cut. And so is the nature of the Romish hierarchy the same, though Protestantism has pared their harpy claws and clipped their wings in this country. Romanism is identified with oppression wherever it is known. It is clamorous for liberty, to be sure, in democratic countries, but that is in order to gain the vantage-ground for itself. It cries loud for liberty, but it is the liberty for itself to control all else. We say in all solemnity, that Romanism is not compatible with Democracy nor with liberty in any respect. Its essential principle is that of hiero-monarchy, the most despotic form of absolutism and the most deadly enemy of civil freedom that ever existed.

In conclusion, we would call attention to the position which the Romish hierarchy and their adherents hold in relation to the question of slavery in this country. It is that of "masterly inactivity." They do not ostensibly meddle with the subject at all. Who has ever seen a bishop or priest of the Romish Antichurch at a pro-slavery, anti-slavery, or a colonization meeting, seated on the platform to countenance either of these enterprises? Who has ever heard anything against slavery from any of the prelates of that church in the United States? It will be remarked, on examination, that, whenever the public feeling, North and South, seems to run

high against Romanism, suddenly we hear of a division in our Protestant ranks on the subject of slavery. The apple of discord is thrown in, and the Romish "Beast" retires to his lair, satisfied that the hunters are off the trail for once more, and he is safe to pursue his depredations. Is not Jesuitism at work in this matter?

May God of his infinite mercy grant to all true Protestants, South and North, a spirit of "unity and peace," which shall induce them to concert measures to get rid finally of the incubus im-

posed upon Protestantism by the sorceries of the Popes of the fifteenth century! Then shall our happy, united churches harmoniously pursue the *great work* delegated to the church of the nineteenth century; viz: THE OVERTHROW OF ROMISH SUPERSTITIONS; and the next century shall witness the entire conversion of the world to God, when THE GREAT OBSTACLE TO THE WORLD'S CONVERSION shall have been destroyed. May God hasten it in his time!—Amen.

T. B.

## FOREIGN FIELD.

### CANADA.

Though Father Chiniquy still lives, we believe, at his Bourbonnais, in our good State of Illinois, we put him in here, because his most interesting relations just now are with the Canadian Bishops.

It is known that at least one hundred thousand French Canadians—some say a much larger number—have crossed the line and settled in "the States." This movement is said to be owing to their discontent with the laws of Canada, which prevent them from settling on the wild lands of their native Province. Father Chiniquy, a highly popular priest, put himself at the head of one of these migrations several thousand strong, and planted himself in the Kanakee Swamps in the northern part of Illinois. Here he fell under the pastoral staff, or black-thorn cudgel, of Mr. O'Regan, who styles himself, by the Pope's leave, as Bishop of Chicago. This O'Regan bore with excessive rigor upon his Canadian *moutons*, whom he

fleeced most mercilessly, depriving them of the churches and parsonages they had built and paid for, selling out their ecclesiastical property, and pocketing the proceeds, silencing and excommunicating their cherished priest. In vain did the poor oppressed exiles hold indignation meetings, and pass red-hot resolutions, denouncing their Bishop as a rogue, a liar, a robber, and an oppressor. Father Chiniquy could get no redress from the Archbishop of St. Louis, who told him that a Bishop had a perfect right to silence and degrade any priest, without assigning any reason but his episcopal will and pleasure. The poor priest then turned for sympathy and succor to the Bishops in Canada, especially to "His Highness, my lord Bourget, Bishop of Montreal." This prelate answered him only by a published letter, full of reproaches and harsh assertions. Father Chiniquy set forth a reply, which fills nearly ten columns of the "*Semeur Canadien*." It is too long for translation, or even for



abridgment; but it is a very spirited and able vindication of the author. He contends that the sentence pronounced against him by the Bishop of Chicago is of no account, "because an excommunication manifestly unjust is void and of none effect." It is a rule of the canon law, "*clavis errans non ligat*." The priest then confutes certain calumnies which had been fastened on him by a woman of abandoned character at Montreal, and who was hired to accuse him by certain persons who hated him for his successful efforts in the temperance cause. He also vindicates himself for having said, to the great offense of Bishop Bourget, "that there are sad mysteries in the life of priests and Bishops, into which it would be most deplorable if the eyes of the people could penetrate." This remark is sustained by statements showing that the priests suffer a most galling slavery under the tyranny and caprice of their ecclesiastical superiors. To these abuses there is no check. This is confirmed by a letter lately received by Mr. Chiniquy from "one of the most pious priests in Canada." This letter is very spirited, and sets the credulity of Bishop Bourget in a very ridiculous light. It closes thus: "We fully understand, my dear Mr. Chiniquy, that your cause is that of all the priests in America, who are nothing but a horde of wretched slaves always trembling before their masters." In reply to Bishop Bourget's intimation that Father Chiniquy left Canada disgraced and blasted in character, the latter alleges various facts, and among them, that the Bishop, at parting with him, gave him a beautiful chalice, to be used by him as long as he may live in celebrating the holy sacrifice of the mass. He also clears himself of a charge of inconsistency in regard to encouraging the exodus from Canada to

Illinois. The rest of the letter is taken up with spirited and amusing personalities in reference to Bishop Bourget and some of his pliant tools. Mr. Chiniquy closes with a postscript, which begs the prelate to prohibit the reading of the letter; whereby, he says, it will have the flavor and enticement of a forbidden fruit, and fifty thousand copies will be called for in less than a month.

All the reply which the Bishop of Montreal deigns to give, is a public *mandement*, hurling the thirty thousand thunders of excommunication at the old "apostle of temperance." There is not a man in the world more handsomely cursed, and penetrated with anathema injected into every vein, than poor Chiniquy. It may operate like arsenic, a little of which poison might kill a man, but if injected into all his blood-vessels, effectually embalms him, like some choice specimen of morbid anatomy. And not only does the cursing shepherd denounce the rebellious priest, but all who shall dare to print or read his writings. The paper-makers and type-founders escape the malediction, probably through forgetfulness on the part of "his lordship."

Meanwhile Father Chiniquy seems to be as strenuous a Papist as ever, except that he will freely speak his mind, and refuses to kiss the crozier with which he has been assaulted and battered. At Quebec an address has been numerously signed, inviting him to return to Canada. If he accepts he will undoubtedly have numerous hearers, for he still continues to officiate and preach as a priest, in spite of the interdicts of the Bishops. It may well be supposed that these affairs produce no small stir and noise in Canada, and they can hardly fail to exert a powerful influence in weakening the power of Popery there.

## HAYTI.

Our zealous and faithful missionary at Cape Haïtien sends encouraging accounts of success. He has several natives of the island acting as helpers and doing the work of evangelists. Two or three of them, one a converted priest, give much promise of usefulness. We are sometimes inquired of as to the aspect of Popery among the peculiar population of the island. The descriptions our missionary gives, go to show that the strong tendency toward intense animal excitement, which is a marked trait in the original African character, has full swing under the stimulus of Popish superstition. The descriptions referred to are more graphic and exact than elegant or sublime; but that is less the fault of the delineator than it is of the subject. We depart from our usual course by copying the following, which our missionary must have penned when his spirit was stirred within him, like Paul at Athens, at seeing the whole city given to idolatry. The reader will remember that the missionary himself is a "gentleman of color," and therefore may take liberties in speaking of the race, which would not be tolerated in a white man. He says:

"The foolish *fêtes* of holy week went on as usual. At twelve o'clock on Thursday, God fell into a swoon, which lasted till ten o'clock on Saturday; when men, women, and urchins screamed, asses brayed, cocks crew, and naked bare-footed negroes banged fences, benches, paving-stones, drums, and bells; and fired pistols, squibs, and guns; made the dogs bark, and created all sorts of ridiculous and hideous noises; and smoked out the devils and heretics, by means of images of Judas stuffed with stench of all sorts, and burned in all yards and streets. If the devil really fled, he is at all events of more delicate nostrils than these poor negroes. Some, at night, put a great quantity of eatables before my door,

well seasoned with brimstone, to lure the devil to kill me and take me away!

"To-day is the *fête* of the First of May, called *d'Agriculture*; but agriculture has nothing to do with it. All are prostrate before the image of the little 'Bon Dieu,' and giving money to the priests to buy clothes for the little fellow. It is almost impossible to speak of Popery and its doings without using language which scarce becomes us. It naturally allies itself with all that is low and sensual in human nature, and especially makes a fool of the unhappy negro."

## MEXICO.

The Mexican Government has lately made a requisition upon the clergy, that for certain offices of the church considered as universally necessary, such as baptisms, burials, etc., they shall not exact any specific sum or fee from the very poor, but shall take whatever may be voluntarily offered. Hereupon the Archbishop of Mexico, a bitter foe of the Government, has issued a mandate to his priests which goes far ahead of what the Government called for. He commands his clergy to give up *all* their claims, and throw themselves altogether on the voluntary contributions of their parishioners. Many of the priests have, in consequence, resigned their places. It is not very clear what the Metropolitan is after; but in all probability he seeks to run the Government measure "into the ground," by driving matters to extremes.

## IRELAND.

By recent letters, we learn with joy that it has pleased the great Head of the church to bless the efforts we have recently instituted in Ireland, by the conversion of some precious souls. We hope soon to be able to give further particulars.



The Rev. Patrick J. Leo, well known to many of our readers as a very able and successful lecturer to Irish Romanists, has, for the present, retired from our service, that he may visit his relatives and friends in Ireland, from whom he has been long absent. He sailed for Liverpool on the 28th of May. It is uncertain how long he may remain in his native island, but we trust that God has a good work for him to do there during his sojourn.

### SWEDEN.

Our readers will read with delight the following letter from Mr. Rosenius. It is translated from the Swedish by an intelligent English lady at Stockholm, and forwarded to us, as he says, "with unfeigned pleasure and devout thanksgiving to God," by the Rev. Geo. Scott, now of Preston, Lancashire, England:

STOCKHOLM, 5th March, 1857.

REV. DR. McCURE.

DEAR SIR:—As usual, I have to make excuses for my long delay in writing, and as usual, my reasons are the same—work, incessant work, which seems to be growing upon me every day. At this time of the year especially, when all the subscriptions come in for the *Pietist*, I have such numbers of letters to answer and acknowledge that sometimes I scarcely know what way to turn. But it is all of the Lord, and ought only to fill our hearts with exceeding thankfulness. I am daily more and more filled with wonder and admiration at what the Lord is doing among us. For my own part, I sometimes fancy my work must be at an end, for I advance in age and lose strength; but my field of labor is constantly being enlarged, instead of diminished. My spacious meeting-room, of which I have often boasted, is now too small, and the committee who hold in their hands the disposal of the English chapel, as it is still called, where Mr. Scott and I used to preach in former times, have kindly opened it for

my Bible expositions, so that we have not now the painful feeling of seeing hundreds of people obliged to go away from the overcrowded room where we have met during these last years, and whither they had come hoping to hear something regarding their hopes of salvation. What my own feelings were, on again entering that pulpit, I cannot describe to you. It was now nearly fifteen years since I stood there, on the 19th March, 1842—the day preceding that on which the Rev. George Scott preached there for the last time, when a riotous mob broke into the place and his life certainly was in danger. With that scene of tumult and desecration the house of God was closed, and continued to be so for years. At one time soldiers dwelt in it, and preached with their bayonets.\* But the Lord kept his eye on the place, and when it pleased him it was opened again for the preaching of his word, but only by means of clergymen of the established church. I never sought to speak there except at a few meetings of a more special character, and never from the pulpit. But now again it has been opened to the layman who in its earliest days stood at the side of him who acted as pastor among a large flock, to whom he administered the word of God at a time when it was rare to hear it preached in purity and truth. Mr. Scott's last sermon was on 1 Cor. 11:23–29; and remarkable it seemed to me that this very place now came just in the order for me to read and expound. How true, that where Mr. Scott was interrupted, I have been called on to continue. Many dear old friends were deeply affected on the occasion. The old pew-opener, an excellent Christian woman, was the first to come and take my hand warmly, and after looking at me in silence for some moments, she asked what I thought of all this? O, it is all of God! Think what a mercy it is to see God, as it were!—to see him in the wonders he is working amongst us! My heart rejoices and praises him for all that has been painful and all that has been glorious, for we have certainly experienced both.

\* This was at a time of political disturbance.

It is wonderful when we think of how many places there are in this capital where the word of God is now preached in truth and sincerity! Besides the church of Adolf Fredrick and the English chapel, there are the two spacious meeting-houses of the Baptists, and also a new house built in the southern suburb for me and my brethren. This shows the hunger existing among the people, and that it is not merely the novelty which attracts them, for this has now been going on for years.

If I come to speak about the work of God in the conversion of individual souls, then I come on too extensive a field; yet I must tell you a few instances that have occurred of late. A few weeks ago I saw a gentleman in a military uniform take his place opposite me at the lecture or Bible exposition. He never took his eyes off me during the whole time I was speaking. I afterwards heard that he is a teacher at the Royal Institution for the Blind and Deaf and Dumb. He is a Lieutenant Salingspod, and is himself quite deaf, but has the talent of seeing every word the speaker utters by reading the movement of his lips. This was the cause of his never averting his look from me. He came again and again to our meetings, and soon became one of our dearest friends. He often with tears praises the Lord, and says that he can never do enough for the great mercies he has experienced in the faithful leadings of the Lord. A week ago he took me to the above mentioned Royal Institution at Manilla, in the Royal Park, to speak to the blind, and it was one of the most interesting moments in my life. Besides three of the teachers and their wives, there were none but blind people present. I could find no more suitable text than the Gospel appointed by our church for the following Sabbath, which was Luke, 18: 31-43, where the blind man at the wayside sought and found his sight, notwithstanding the opposition made; found his Savior, and afterwards followed him, praising God. One blind youth and two blind girls seemed to be powerfully touched by the word. One of these cried much and said that it had been such a joy to her again to hear my voice. She had

been present at many of our meetings some years ago, though I knew nothing about it. She could play the piano, and sing hymns very nicely, so that we were much affected.

The following day a young Christian student, Mr. B., came and gave me a message from a prisoner who is under sentence of death. Mr. B. had been to see him in prison. I was not aware of having been the means of conveying to him the faith and hope of salvation which now warms his heart. It seems, however, that a number of the *Pietist*, given to him by a friend, had been blessed to him. This is still more affecting when I tell you that this poor man, by the influence of the Spirit, had been drawn to hear the word of God, and came to our meetings many years ago, but has since so lost sight of all relating to God that he committed a murder, but is now again awake and drawn to the Lord Jesus. When he did not obediently walk according to the truth which he knew, he was "delivered unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 5.

But leaving the prison, let us go to the palace. There also we have some brethren and sisters in grace.

[Considerations of prudence require us to hold in reserve certain parts of a most interesting character, going to show that now, as of old, there are "saints of Cæsar's household.]"

You see by this how the Spirit of the Lord is acting upon high and low in our land. All that we hear from the country, too, fills us with joy. It is really so that I can only praise and exalt the doings of the Lord! More especially so when I reflect on the state of our country twenty years ago.

The Evangelical Fatherland Institution goes on well. There never has been such a spread of Bibles and tracts as now, and we have a large number of active colporteurs, and the whole is under good inspection. I almost tremble, for I feel as if some great trial must be coming, after so rich an outpouring of blessings. In regard to the



state of the question of religious liberty, and others of a more political tendency, I do not touch upon them, because other papers and journals give you information on those subjects.

I have not had any letter lately from Mr. Ahnfelt, but I know that he is actively employed traveling and preaching.

May the Lord keep us and preserve us in these days of joy and peace, so that if he means to chasten us, our hearts may be humble and take all as from his hand! And may you long enjoy all his best blessings, is the sincere prayer of

Your humble brother in the Lord,  
C. O. ROSENIUS.

## FRANCE.

CONFERENCE OF PASTORS—CHARACTER OF THE ANNIVERSARIES, AND EVANGELICAL ALLIANCE IN PARIS.

The annual meetings of the various religious Societies were as well attended as usual, and indicated very encouraging external progress in the cause of evangelical religion. The Reports were long, but drawn up with much care and ability. The British and Foreign Bible Society particularly appeared in the majesty of its benevolent movement, as its auxiliary in Paris showed the work it had been doing in France, scattering there more than one hundred thousand copies or portions of the Word of Life during the year past. A peculiar feature of the week was the discussion in the PASTORS' CONFERENCE, embracing orthodox and heterodox. The Report was read by Rev. E. de Pressensé, on the method of awaking a desire for profound theological studies. The Report I did not hear, but the discussion on it was very animated; not often reaching to the depth of the subject, but constantly bringing to view the various stages of faith in the Protestant ministers of France. The vital point of the discussion was on the question, Within what limits does the infallibility of the revealed word restrain abstract investigation? Three tendencies were developed: one, limiting investigation (except into the meaning of words) by plenary inspiration; another, lim-

iting it by faith in redemption as a supernatural fact; the third, acknowledging no limit. If I report my own remarks, it will convey more fully than in any other way my view of the discussion and the subject.

"My brethren, I see no other interest in that which I shall say to you, than that of the fact that it is a stranger who relates to you the position of this question in another and distant land.

"In America, a Society in New-England, was founded by a company containing some of the most highly educated men of their age; men who could use the Hebrew and Greek Bibles as we use our English Bibles. These are the men who, in a few years after the feeble beginning of their colony, founded Harvard College; but in the revival which followed the great declension of the eighteenth century, a war was commenced against human learning and 'man-taught' preachers. Some of the sects yielded to this sad influence; but now not a sect, I believe, except the Quakers, receives an uneducated ministry.

"The formation of distinct schools I have been accustomed to attribute to our country as the seat of its origin; and they have certainly given a great intellectual elevation to the pastors of America. We have 40 evangelical schools of theology and more than 1,300 candidates for the ministry; 2 Unitarian and 2 Universalist, and 33 Romanist schools, which contain more than 400 pupils. The theological libraries are growing in excellence continually. Our most eminent journal, "The Bibliotheca Sacra," has a European reputation.

"In regard to the discussion of M. de Pressensé's report, if it is not an abuse of my privilege to give my opinion, I would say that it has two phases. The one appears to me foreign to your thesis; even its admission here looks like an abandonment of Christianity. This is a conference of Christian pastors. It is something to be a pastor of a Christian church, for it involves the existence, the reality of two things. I have heard much here about perfect liberty, and rightly too, because without that, man ceases to be man. But even if an assembly of Pyrrhonists, if the most developed free-think-

ers proposed to discuss any thesis, one thing is certain—that they would not carry their liberty so far as to doubt and discuss whether they existed. That will be a moral solecism, a suicidal discussion.

“Enjoy your liberty, my brethren: but if you make no other use of it than to remain eternally in doubt and uncertainty, your liberty is of no more value to you than eyes to one who made no use of them but to boast that he has them.

“If you remain simply philosophers, always examining religious questions, and never reaching conclusions, firm convictions, martyr-convictions (for to that we are called,) then be sure that you were never called to confirm the faith of other men. If the other sciences were studied in this manner, where were your chemistry, your astronomy, etc.? No science advances by mere doubts and researches. Each step of the progress of a science may be expressed by one word—faith.

“The leaders of the church must not be of that class who are ever learning, and never able to come to the knowledge of the truth; nor of that class who make science a wooden horse admitted within the very walls of Troy by the Grecian chiefs. If, then, any one of you, in the exercise of the freedom of thought and of speech, has not yet come to a firm conviction in regard to the truths of Christianity, to a profound conviction of the truth of the whole Bible, of the reality of all that its words, legitimately interpreted, mean; in a word, if he has not gone much farther, and his conviction has not penetrated his heart, and the truths revealed in the Scriptures have not communicated to his heart a celestial fire, a holy enthusiasm, a fervent desire to communicate them, then he had better never ascend the sacred pulpit to preach in the name of Jesus and for the salvation of his fellow-men.

“But if we accept, yea, joyfully welcome ‘the foolishness of God,’ and do not pretend to make the mysteries of redemption always clear to the mind of ‘natural man;’ if we believe really that there are things which ‘natural man’ cannot understand, ‘because they are spiritually discerned;’

if we accept a ministry, all the functions of which do not flatter our pride nor advance our worldly interests; if we admire the wisdom of God and the folly of the cross infinitely more than the reason of fallen man; if we adopt the principle of Lord Bacon, and submit our understanding to facts, whether revealed in nature or the Word of God; and, once more, if we admit that we lack faith, charity, humility, fervor, and a holy enthusiasm, abundantly more, even, than we lack science; then, it seems to me, we are in a condition to discuss the real thesis before this assembly—a thesis or question which is appropriate to an assembly of Christian teachers. I would state it thus:

“Have we need of an increased knowledge of the Bible? All our studies, or those of men in any other profession, ought to be concentrated, and our intellectual centre is the Bible. All science harmonize with that and is subordinate to it. Need we, then, a profounder study of the Bible? There can be but one answer, with a strong emphasis—Yes.

“All our Biblical studies may be classed under two heads: Exegesis, and Rhetoric. Does some one say, That is very narrow! No: it embraces all the Imperial Library, if you wish; yea, all the universe, if you can. We lack immensely in these two directions: an understanding of the meaning of the Scriptures; the reaching the human heart with the truths revealed in them. Here I cannot enlarge. I have contributed my share to this discussion when I have given a positive and a negative vote upon the question before us. Ought Christians to be for ever settling whether there is a Christianity? No. Ought we pastors to carry our exegetical studies farther and deeper, in a spirit of greater earnestness? ought we study sacred eloquence more thoroughly? Yes, yes—ten times, yes!”

These remarks I quote to show you the current of the meeting. There were some things said there which horrified me. Even some of our orthodox friends are much nearer the light than we, or much farther from it. Yet I regard these discussions as very useful.

The EVANGELICAL ALLIANCE had a small



but interesting meeting; and, for brevity's sake, I will sketch for you the remarks I made there.

"This morning a pastor took up a remark of mine, and expanded it. I could reply to him there; I will here. I had said that I was glad to meet our Unitarian friends there and discuss with them. He said, 'That is right, and why not at the prayer-meeting, in the pulpit, and at the Lord's supper?' The answer to him will explain the only limits to this Evangelical Alliance, and also the reason for using the word evangelical. In the same pulpit we must all preach the same doctrine of gratuitous salvation to fallen man, redemption by the propitiatory sacrifice of Jesus Christ, and renewal by the Holy Spirit. In the place of social prayer we must address the same God, and not a God that some of us think to be only a creature. In the Supper we must meditate on and glorify the same Savior, who must be either a man, an angel, or God in his primitive estate; who either has saved us by himself dying for us, or with all other good men, by precepts or example. Now, in the school, in the place of discussion and friendly conference, we cheerfully meet those who differ from us on these vital points. But in the pulpit, the prayer-meeting, and the sacrament, we are infinitely separated from each other. This Alliance was formed not to make a new church, not to make the visible church co-extensive with the visible, but to constitute a visible manifestation, to ourselves and the world, of the vital union of Christians who may be separated from each other by denominational barriers.

"It is a great inquiry uttered in the political world, how reconcile the individuality of man with the demands of society? And when are the political strifes, the revolutions, and the tyrannies to cease, which have for so long a time afflicted the earth? Our Alliance gives the reply. It proclaims *Liberty*, for it is composed of freemen who have found deliverance, from the power of evil, in Christ; freed men who have learned to submit to all right authority. It proclaims *Equality*, consistent with that variety which distinguishes the trees, the stars, and

men. It proclaims *Fraternity*; for it lifts the soul above all distinctions of caste, race, or language. I do not mean that this Alliance first proclaimed the Gospel; but that it is an Institution exhibiting to mankind simply those vital facts which contain the healing for national agitations, and that unquiet longing for an amelioration of the social state of man.

"Yes, we have formed this Alliance, not with any political design, but solely to meet our religious wants. We have other institutions by which we make a confession of Christ: others by which we spread the Gospel. Therefore it has no such organization as the others; it needs none; it can make no statistical reports; all its conquests are the silent growth in each heart of brotherly love. It is a symbolical institution, simple and unpretending, but precious.

"Does any one inquire how they may join this Alliance? It is not by subscribing any articles, nor by giving money, although we invite you to do both. It is purely an internal act. If you have given your heart to Christ, you have joined the Alliance. Suppose you have a thousand branches lying on the ground, and you wish to make of them one living tree. How will you proceed? By tying them together? That would make neither a tree nor life. You must do two things; to produce expansive life, you must engraft each of them into a living tree; and to make one tree of it, you must attach them to the same trunk. Join Christ, and you have essentially joined this Alliance. In other words, we form this Alliance simply to express that all denominational differences are not fundamental, and to give specific exercise to the brotherly love that reigns in all Christian hearts, whether they express it thus, or otherwise. Some say the object is not important enough to justify the Institution. We think it is. Others say, the Institution does not advance the object. We think it does; and especially when we see the results in specific acts of brotherly love which have characterized the prominent members of the Alliance, and in connection with it. And perhaps I am wrong in saying it has no specific form of organized action, when we

see how, as an organization, it has defended the liberty of conscience by its efficient operations."

The anniversary meetings were brought to a close by a meeting of the Alliance on Tuesday evening, and the celebration of the Lord's Supper. The impression made on my mind by the exercises of the past ten days is, that Protestantism is steadily strengthening itself. But, as with us, the breath of life is now wanted from on high, to make man "a living soul."

The first opportunity I have had of introducing a brother from America into the pulpit was last Sunday. The Rev. Dr. Stevens, of Philadelphia, refused at first to preach; but I entreated him to waive his objections and preach, because he is of another denomination than myself, and thus give a practical proof that we are a union or Catholic church.

I have just received a letter from Rev. Mr. Shedlock, which I copy here:

"MY DEAR SIR:—As I have already informed you, I wrote to our committee in London to advise them to close the mission in this city in so far as the churches were concerned, at the same time that I suggested the giving up of the Faubourg St. Honoré chapel. I advised them to leave the friends on the spot to consider the question of the future. They have agreed to my proposal. The money subscribed for our chapel is to be retained, (or returned, I cannot decipher which,) and so far as they are concerned, the connection is brought to a close. I have much pleasure in sending you an extract of the letter which I have received:

"The Rev. G. Smith, (Secretary of the Congregational Union, in the chair.

"That while the committee would have rejoiced to witness the establishment of a chapel for English congregational worship in Paris, as the results of the labors of their friend, the Rev. J. Shedlock, it is nevertheless gratified in learning that the American Foreign Evangelical Society has resolved on the erection of a suitable edifice in that city, and intends to place an

efficient English-speaking minister therein.

"And the committee prays that the efforts of their American friends will be blessed by the great Head of the church in the instruction and salvation of multitudes, both of their own countrymen and of the English who may worship in their sanctuary."

"If I find the friends disposed to help, I shall perhaps continue our service in the Rue de l'Arcade.

"Yours fraternally,

"JOHN SHEDLOCK."

The weather here is terrible. Boston must yield the palm. The east wind—"la lune rousse," they call it—is more depressing than that of the Pilgrim City. I have been suffering under a very severe cold these two weeks; and it was upon me when I had those six speeches to make before these Societies. The seventh (the Central Society) I failed to do. I was too sick to go out, and am now not fit to go from the house. But yesterday I addressed the Conference and the Alliance, and then gave up.

Continue to pray for me. I have a difficult work in hand. But our God is wise and strong! May he be with you and the committee! Give my love to them all.

Yours most affectionately,

EDW'D N. KIRK.

PARIS, Hotel Meurice, April 29, 1857.

As our readers are aware, Dr. Kirk is laboriously occupied in the affairs of the American church at Paris. The walls are already well advanced, and it promises to give great satisfaction. We subjoin with pleasure, though not addressed to us, a testimonial from a highly respected chaplain in our navy, to the importance of Paris as a missionary field:

"I have been in Paris a fortnight, taking a little vacation from ship life. I find many dear men of God, and some real spiritual churches, and my heart has been deeply impressed with the great importance of Paris as a centre of operations for the world. The worldly influence of this city



is omnipresent in all the East where I have been; and if Paris were brought to Christ, the *first great* step to the conversion of the world would have been taken. There are

now twenty-nine Protestant churches here, and there are no limits, as one of the pastors said to me, to the field white for the harvest."

## HOME FIELD.

### ROME STRONG IN ST. LOUIS.

The Rev. Mr. FENNELL, our Irish laborer in St. Louis, gives the following view in a late report. He says:

"The number of families visited is 1,000; of those who receive me kindly, and who are but nominally attached to the Roman Catholic church, 40; of those reading the Scriptures, 40. The number of Bibles and Testaments given away to these people is 70. The number of meetings held for religious purposes, 25; of Sunday-schools organized, 3; now in operation, 1. Number of scholars gathered into these schools, 100; now in attendance, 50; of Romanists who came to hear my lectures, not less than 400. The number of Sunday-school scholars reading the Bible, 25. The number of pages of tracts distributed, 1,100.

"You may form some idea of the power and influence of Romanism in this city, when I tell you that there are here *fourteen* large churches, some of which are splendid edifices, such as the cathedral, the church of St. Francis Xavier, (built by the Jesuits, and the largest of all,) St. Patrick's church, the church of St. Bridget, and the church of St. Lawrence O'Toole.

"All these churches are thronged on Sundays by crowds of human beings, not to hear the Gospel preached, not to hear prayer offered in their own tongue, and join their supplications with that of their pastor to the throne of grace in a language which all in common, both pastor and people, may understand; but to witness the mock sacrifice of the body and blood, soul and divinity of the Lord Jesus Christ, by the hands of the priest upon the altar, for

the souls of the living and the dead. (See definition of the Mass.)

"To all these churches are schools attached, in which the children are trained up in the Romish faith, and hardly receive instruction in anything else that would tend to their moral and intellectual improvement and elevation.

"Besides these churches, there are 7 or 8 large convents, with select academies for young ladies, and schools for poor children. A large proportion of the young ladies, I am informed, are Protestants, but I doubt it. I do not believe there are many Protestants, men or women, here, that would be willing to send their children to a Popish convent or school. I think they know and have seen too much for that.

"There are also here what is called the St. Louis University, a large institution under the control of the Jesuits, and also schools of the Christian Brothers, all of which are in active operation and well attended.

"The Roman Catholic population of the city is, I think, about 50,000, though it is difficult to know exactly the number. The greater part of these are Germans, Irish, and French. There are more Irish Papists in this city than there are of Germans or French. A large number of the Germans (perhaps more than one-half) are Protestants, or at least they are not Papists.

"The Irish Roman Catholics of this city must number about 20,000. The most of the priests, and the Bishop himself, are Irish. O, how can the poor Irish laity be otherwise than ignorant and superstitious, so long as they yield implicit obedience to the priests—those open and avowed enemies of civil and religious liberty! Let us,

however, do our duty towards these people; let us labor faithfully for their redemption from Popish error and bondage, and we need have no apprehension as to the result. God will bring redemption from this anti-Christian power in his own good time. Has he not promised it?"

### LABOR WELL REWARDED.

From a missionary in one of our eastern cities, we have the following encouraging report. We are sure it will be read with interest, and our friends cannot fail to see that God in his providence is granting to the kind of labor that the Board is causing to be performed most abundant and precious rewards. Romanists and their children can be benefited by Gospel means; infidelity on this subject must therefore be given up. The missionary says:—

"In the prosecution of my labors in the month past I have been greatly encouraged, from the reception given me in visiting, conversing, and preaching the Gospel among the Romanists here. As I mentioned in a former report that a spirit of inquiry was awakened amongst them, so can I now repeat it, for I have lately seen it more developed in questions asked me by many concerning the Scriptures, and in a greater readiness on the part of parents to send their children to our schools.

"But there is also a spirit of persecution manifested against those who come to hear the Word preached. A few days ago, a man threatened to put away his wife for coming to hear me preach; yet the same man is very friendly with me. Indeed, he had promised, some time ago, to come and hear for himself. How it may turn out with them, I do not know; but it is evident at the present time that the priest is not only ruling over the conscience of the man, but causing him to exert a tyrannical power over his wife. There are many similar cases of tyranny exerted over those who begin to inquire after the way of salvation; but by the grace of God in the use

of the means ordained by him, all the power of the priesthood will not be able to extinguish the fire of inquiry already kindled.

"The Rev. Mr. Leo delivered a course of lectures here, which were very well attended by respectable audiences. The plan of lecturing is heartily approved of by many of the friends of the cause here, and I verily believe the seed sown will spring up and bring forth fruit. The Irish Romanists are very communicative: therefore the substance of what they hear is talked over in their social circles by their firesides, and thus it takes hold on some inquisitive minds.

"Our industrial and Sabbath-schools have been well attended lately, and a deep interest is taken in them by the teachers and others. We are going to have, as it now appears, a large industrial school built by the corporation. The little spark struck by your missionary in weakness has kindled the fire in the public mind, and the noble, self-denying efforts of the ladies connected with the 'Children's Friend Society' have carried it on to maturity. In some instances good influences have been carried from the school to the minds of the parents by these poor Romanist children.

"My preaching and other religious meetings have been well attended, and with deep interest on the part of some. Others are yet but transient hearers.

"This month I have distributed 500 tracts, made 320 domiciliary visits, preached 15 times, visited the sick 20 times, conducted my Sabbath-school 4 times, given one Bible and 80 Sunday-school papers to the children, induced 11 persons to attend public worship, gathered 6 children into Sabbath and also 6 into week-day-schools, etc.

"The Temperance Society which I have formed numbers now *forty-six members*, some of whom were habitual drunkards, but are now leading sober and industrious lives."

By a subsequent letter from the same missionary, we learn that the good prospects at his station continue; that so late as the early part of the past month the preaching-meetings, and schools, and temperance efforts, were doing well, and that the Romish priests were not



able to crush the spirit of inquiry and improvement among the people, although they were violently opposed to it. We subjoin some extracts from the letter:—

“My preaching and temperance-meetings continue to be well attended, and a deep interest is taken in them. A number of persons who were formerly almost ‘confirmed drunkards,’ are now not only living soberly, but also attend upon the preaching of the Gospel.

“I have now formed a class for the purpose of teaching the young people to sing, and by these efforts new doors of usefulness are opened to me: many receive my visits at their houses kindly, and converse with me freely on religious subjects. . . .

“The rising generation particularly claim much of my time and attention, many of whom, in attending our Sabbath and day-schools, are making good progress in the knowledge of the Scriptures. Last Sabbath, in a class of 25, *thirteen recited eight verses* each of the New Testament. Although their parents are Romanists, they allow their children to keep and to peruse the copies of the Scriptures I have given them, for it is in the course of the week, *at their homes*, that they learn their tasks. This is a pleasing feature, and indicative of future good, not only to the children but also to the parents, who are deeply interested, and often much impressed by the portions of scripture read or recited to them by their children.

“The priests labor hard to keep down the spirit of inquiry now stirred up amongst their people by missionary labor; but I know many here who are determined to give their children education, at whatever sacrifice it may cost them, although it should be the displeasure of the priests.”

### THE BOHEMIANS.

The Rev. Mr. ZASTERA is a native of Bohemia. The following report shows that his countrymen in this city are anxious to enjoy the benefits of a Protestant ministry. The time is probably not far distant when a Sclavonian evan-

gelical church will be formed, as one of the results of Mr. Zastera's labors. He says:—

“It is with the greatest pleasure that in addition to the statistical I present also this extra report. To me, for reasons which will appear, it is more interesting than all I have ever presented. O that I could render my tribute of thanks and gratitude to the ‘Father of lights’ for his distinguishing grace in constraining converts to the pure Gospel truth to come even to my lodgings! More: the grace of God is beginning to gather Bohemians—my Roman Catholic compatriots—about me! Be pleased, dear brethren, to read but the following facts:

“I have been now one year and ten months in America, or in the city of New-York; and although I have often inquired after the Bohemians living in the same city, I have never been so happy as to hear anything certainly of any family's place of residence. In consequence of many negative and uncertain replies received, I had ceased to think of seeking for Bohemians.

“But what was my surprise to find the discovery effected by our Lord's kindness and unmerited favor! The Roman Catholic Bohemians, living here like sheep dispersed, yea, they themselves have sought and found me. Two weeks ago *three numerous families* came to me, one after another. The circumstances connected with these three visits to me make the incident most remarkable. None of these Bohemian families did know anything of the others, although having the same mind. The three visited me in the same week, but each of them on a different day; and what is superior to these visits, the three families have come on matters of deep moment—on matters of their hearts—on matters of renouncing the so-called Roman Catholic religion.

“Though each of these Bohemian families is not to be named poor, they, however, are very far from neglecting spiritual good, far from fashionable indifference. Being rich in blessing, but poor in that mortiferous indifference, they inquired after me for several months. They said they had often

heard of me, but not of the place of my lodging. They had often heard of my lectures to Romanists in the German Mission church in Houston-street, but too late. However, all what they had heard, and what they narrated, was consolidated by the diffused report of the ordination-sermon preached by Rev. Mr. Guldin; this, connected with their sympathy with me,—a compatriot,—and promoted by the grace of God, has been sufficient to excite them to inquire after the pure Gospel truth.

"The results of their inquiry were the joyous visits given me, and the confessions of what they have conceived in their thoughts and hearts touching something better. Moreover, one of these families has expressed the following desire: 'O, so many of Bohemians are living in the city of New-York! Every Sunday reminds me that we live here like sheep dispersed. I wish we Bohemians could also bring to pass our common worship.'

"These words sounded like a most pleasing melody to my ears. In short, these three families may be the most welcome bridge to other Roman Catholic Bohemians living here in the city of New-York. These three families may be the most welcome bridge to *efforts of deep moment*; because, as I have been informed by them, several other compatriots desire to speak with me on matters of religion.

"In keeping with the foregoing is this additional fact:

"Be pleased, dear brethren, to think of this: Peter's half-sunken boat, with its torn sails, tangled cordage, and gaping seams, is about to be deserted by two sailors, (tars!) What do I mean by that? The following reality:

"Two priests from the wealthy, through-and-through Roman Catholic city of Pilsen in the kingdom of Bohemia, archiepiscopal and cardinal diocese of Prag, have written to a Bohemian family named —, and residing here in New-York in — street. In that letter from the two Bohemian priests, the same family is entreated to find me, and ask me whether they may hope to be admitted into the Protestant ministry of reconciliation in America!

"Well! because these two priests cannot but wait for my answer, and because they longed to see a most speedy answer from me, I lost, therefore, no time in complying with their request.

"I wrote to them; but in consideration of the human heart and the field of labor in America, I did not neglect to inculcate, previously, a brotherly advice and instruction to them. Above all things, I recommended an impartial examination of their hearts, whether 'the love of Christ constraineth' them, and whether they 'seek first the kingdom of God and his righteousness.' On the condition of such a qualification, I have presumed to assure them that other 'things' could 'be added unto them' also in America.

"Truly, in view of these and other interesting facts, increasing now from month to month more and more, I cannot but confess that I am often arrested in admiring the grace of God assisting me in introducing Roman Catholics to the knowledge of the pure fountain of life. Would God that we could apply to Roman Catholics what seems to be significantly expressed in the lines of the apostle Peter: '*The day dawns, and the day-star arises in THEIR HEARTS!*'"

### AN ITINERANT MISSION.

The Rev. M. WELSH, who is devoted to the service of the Society in the Publication Department, gives the moments of time not otherwise engaged to missionary duties among the Irish Papists. We take the following interesting extracts from one of his late reports. It shows a large amount of labor performed, and that the objects of the Society are good and feasible. He says:

"For the last nine years in which I have been connected with the Society, I have never felt so much encouraged as I have during the year just past. My labors have been about as usual, and on the same territory I formerly occupied. But every year brings some new incidents to view, and gives fresh and increased encouragement.



There is in our work a perceptible advance in many respects. Intelligent people look upon it with more favor, and indeed see its *indispensable necessity*. The intelligence of the community is with us, the Bible and its Author are with us, and therefore I am sure that Popes and Cardinals must yield.

"I have traveled extensively in the States of New-York and New-Jersey. I have preached to 67 Methodist, to 29 Presbyterian, to 19 Baptist, and to 9 Dutch Reformed congregations. I have delivered also 10 lectures in the Irish language; thus making in all 134 public sermons or addresses. The number of people addressed in these services is more than 60,000.

"Besides these services, I have addressed 22 Sabbath-schools, and obtained for the Magazine 642 subscribers, and received in collections and in donations for the Society \$505 82. I have distributed 25 common Testaments, and 5 Roman Catholic Testaments, and 500 tracts.

"I have also visited 300 families, in behalf of or with a view to establish a Sunday and an industrial school in the 7th-avenue in New-York. I collected for those schools more than 300 garments, also shoes and other things needed to enable the children to attend and derive the benefits that flow from such establishments. Those schools have met with the favor of many good people, and have through their aid done great good. They are now removed to the 10th-avenue and are flourishing.

"I am happy to be able to say, that I know of *seven* very clear cases of conversion from Popery in connection with my labors during the year. There are many interesting incidents connected with the cases of these converts, but I need not relate them here. I trust they will walk consistently and honor their professions.

"Let me say, in conclusion, that it seems to me we are now working in the right direction, and God is smiling on our efforts. He gives us good encouragement. All that is needed now are suitable laborers and faithful labor.

"It should be borne in mind, that all do not appear who are really alienated from Rome. Thousands by the truth are con-

vinced, and yet are terrified by priestly power. Some day, multitudes will come forth and acknowledge their convictions, in despite of that power."

## IRISH MISSION IN NEW YORK.

The Rev. J. MURRAY has labored among the Irish Romanists in the city of New-York several years. His labors are chiefly given to the people living along the East river. He has access to many families, and many hundreds look to him as their spiritual teacher. He has no church edifice, nor does he need one. He passes from house to house and from street to street, and holds his meetings in private parlors or chambers, and as fast as it can be done, he sends his hearers into the churches that are already in existence. We give below a few extracts from one of his late reports :

"It affords me high satisfaction to report that everything in the difficult field I occupy is highly encouraging.

"Allow me to say that Mangin-street is still open, and we have meetings there of great interest. Sixth-street still continues to be equally interesting. Twenty-second street and Kipp's Bay exhibit pleasing prospects; and at Eighth-street it is necessary to occupy two places for preaching, as the dwellings are small, and one alone not adequate to hold the people who attend. This station is likely to become a place of importance to the Society, as are also the stations at Williamsburgh and Brooklyn.

"The church at Twenty-ninth-street, which I now supply temporarily, is well attended, and has a large and interesting Sabbath-school of much promise.

"To pursue the same line of work which I have hitherto pursued, while I continue this extra service, (temporarily,) I have changed my Sabbath preaching to week-day evenings. This, with visitation, claims my time on week-days; but I have to report that I have not been able to visit all of the 650 families on my missionary roll.

since my late arrangement, for much time has been necessarily occupied, by reason of the pressure of the present extra circumstances, in efforts to put things in their present order of working.

"I have administered the ordinance of Christian baptism to *four* infants, and attended one burial service. During the month now ended, I have preached 16 times, and obtained one subscriber for the monthly Magazine.

"On the whole, permit me to say that appearances are as good as can be expected, and we hope for the continued presence and blessing of God on our efforts to carry out the Society's object, and that it may be seen that our works of faith and labors of love have not been in vain in the Lord."

In a note from Mr. Murray, received since the foregoing was written, he speaks of the state of things in his field since he was released from the extra service in Twenty-ninth-street.

He has fully resumed his itinerant service along the East river, and in Williamsburgh, (now Brooklyn,) with encouraging prospects. Of the past services rendered, he says:

"With respect to those labors, I am happy to say that not only was remarkable interest apparent in them, but several instances of spiritual and saving good experienced.

"We have much encouragement to spend and be spent in the good work of calling sinners to repentance toward God and faith in our Lord Jesus Christ."

"Truly, the Society is doing a great work, and unborn generations will rise up, I doubt not, and call all its supporters blessed."

## IRISH MISSION IN ALBANY, N.Y.

The Rev. H. L. CALDER, who labors among the Irish Romanists in the city of Albany, N. Y., presents the following view of his labors during the past year. He says:

"I have labored for the past twelve months, principally in the south part of this city, among the Irish Romanists, and at the alms-house and the hospital. My field of labor contains a population of 14,000 souls. There are a good many Germans and a few French in it, but the great majority are Irish Romanists.

"Of these I have visited 720 families. I have made in all, for religious ends, 3,600 visits. There are eleven persons who profess to be enlightened by the Scriptures given them, and by conversation held with them by me, and one is hopefully converted to God. During the year I have often visited, read the Scriptures, conversed and prayed with the sick and dying at the alms-house hospital. Many of these have passed into the eternal world, while only *three* gave evidence of change of heart.

"I have given away 20 Bibles and 32 Testaments, 44,000 pages of tracts, 940 Sunday-school papers, and a great many small books to the children.

"Twelve Romanists I have persuaded to attend preaching meetings on Sabbath-days, but their attendance is not so regular as it might be. I have got upward of 70 children of Romanist families to attend our industrial day-school. The greater part of these also attend our Mission Sabbath-school.

I have established and conducted a Sabbath-school at the alms-house: 55 children have attended it, the greater part of whom are children of Romanists. I have held weekly four meetings for reading the Scriptures, prayer, and preaching. The average number that attend is about 40.

"I have obtained 32 subscribers for the Magazine. I have attended 10 meetings at Protestant places of worship, at 9 of which I have tried to interest the people in my work by addressing them on the subject.

"I have formed a Temperance Society here in the very midst of grog-shops, and have got 43 members. The greater part of them are keeping steadfastly the pledge they have signed.

"This mission field looks more favorable now than ever I have seen it. The meetings are better attended, and a deeper interest is taken in them. There is stirred



up in the minds of the rising generation of Romanists a spirit of inquiry which, if nurtured by missionary labor amongst them, will, by the grace of God, lead them to the knowledge of the truth; they will not much longer endure the tyranny exercised over them. There are many with whom I have conversed, and to whom I have held forth the light of the Gospel, who are convinced of the error, superstition, and idolatry by which they have been held, and who seem to be only waiting a favorable opportunity to escape from them.

"A woman a few days ago showed me her Bible, which she loved to read, she said, but *had to keep it hid* from her relatives, for fear of losing it, and being persecuted besides.

"Some of the children who attend our day and Sabbath-schools have been made the means of much good. In reciting their tasks at home with childlike simplicity, the words of truth have arrested the attention of the parents, and made favorable impressions upon them. Poor creatures! they hardly ever hear the pure words of Scripture except through your missionary, and then in many cases with a prejudice against it, *for they are prohibited by their priests from receiving a Bible or tracts from me*, and it is a very rare instance indeed to find Bibles, or any religious books, in the houses of Romanists.

"A few weeks ago a Romanist said to me, 'Sir, before I became acquainted with you, I never thought about God as I do now. I know,' he added, 'that my heart is changed, for I delight to think now of the love of God in sending his Son into the world to save such a great sinner as I have been.'

"Upon the whole, I am led to believe that from our operations here much good will be the result. The Lord is able to perform all that he has promised, and will do it in his own good time."

### AN IRISH CONVERT'S VIEWS AND EXPERIENCES.

The writer of the following article is one of our missionaries. He is stationed in one of our western cities, and has

been greatly blessed in his labors. He "speaks what he knows, and testifies what he has seen." Few can read the facts and incidents detailed here, we think, and not be deeply impressed with a sense of the worldly and wicked spirit of Romanism, and of the solemn and pressing claims which the Papists have on all evangelical Christians for sympathy and aid. But read the article and then judge. The writer says:

"I rejoice that you press the fact on the attention of the Christian churches, that God has brought 'the heathen' to our doors; especially those heathen whose form of religion, by order of their priests, deprives them of the Bible. Here they are more accessible to evangelical labor than they are in their native homes, where the darkness of Popery reigns supreme. No Gospel minister is permitted, in such countries, to enter into and perform evangelical labors. This is true of that part of Ireland where I was born.

"In 1832 I re-visited Ireland, and was pained to find that the New Testament, bought by the poor people at the fairs and markets, was taken from them. It is true that their priests had promised to furnish them with Bibles, on condition of their receiving half of the price *in advance*. I remained there about six months, and still they had not received their Bibles.

During my stay in that country, the blind zeal of their priests, and their hatred to the Bible, were clearly evinced in their frequent visits to my father's house, under the pretext of hearing 'confession.' But they employed the time in the defense of Popery, and in warning their deluded followers who might be present not to hear me read the Bible. I was charged with saying that they must be re-baptized. This the priest tried to prove by stating that I went about reading the Bible, and insisting that they must be 'born again,' and this, he said, they passed through in baptism.

"I will refrain from detailing his arguments in support of the practice of 'refusing the wine to the laity in the sacrament.'

You will perceive his position, when you remember that these poor blinded people, who believed that everything the priest taught was supported by the divine authority, did at last, and then for the first time in their lives, see that the priests had themselves corrupted the Bible to suit their own purposes. The priest was compelled to acknowledge his own departure from the teaching of the Savior in the doctrines he taught, and he became very impatient. \* \*

"I remember when I was a boy, that my father often complained of the cruelty and selfishness of the priests; and he would refer to a poor widow that lived in the neighborhood.

"The potatoes she ate were produced from some poor ground, given to her on condition that she would manure it. This was done by collecting the sea-weeds that were dashed on the shore during a storm, which she often had to carry a considerable distance. The turf she burned she carried about three-quarters of a mile in a basket, made of rods to suit the back. And yet the priests would demand a hank (twelve skeins) of the yarn she spun on her little wheel, for hearing 'confession.'

"The power of the priests over the people, is wonderful. Two relatives of my own got married without informing the priest of their relation to each other. They were distant relatives. He made a great noise about it, and pronounced it invalid, and they were consequently married again, he receiving a *second fee*!

"I fully believe the correctness of the statement, that God in his providence has sent these poor perishing creatures (Irish Papists) to our doors that they may be instructed and perhaps saved. And now, shall we refuse to give them the word of life? O, I trust we shall not.

"But I am often told that they are so servile and obedient to the power of their priests that we can do nothing for them.

"As a proof that they are not ALL beyond the reach of truth, I might refer not improperly perhaps to my own family and to my own case, and I do it, I trust, with devout gratitude to God: for I verily believe

if I and my brothers had remained in Ireland, and especially in that part of the country where I was brought up, I should now be toiling under the yoke of Popery. My brother, who came to this country a few years after I did, experienced the converting grace of God. He lived afterward a consistent Christian life, died happy, and we believe is now among the redeemed in heaven. My dear brother Michael, who, when I talked to him on the subject of religion during my stay in Ireland, would put his fingers into his ears lest he should hear what I said, afterwards came with me to this country. He would not then enter a Protestant church, for fear of losing the grace received in baptism. But he also was led to see the corruptions of the Romish church, and sought and obtained the pardon of his sins in this place. He thenceforward lived an exemplary Christian life, and finally died with a blissful prospect of immortality.

"I might refer to incidents in connection with my own labors at this station,—and will, if spared, at some future time,—which encourage me to believe that good is being done. But admitting that but little can be accomplished for the ADULT portion, who had their education in the darkness of Popery, we still have a glorious work to do for their children.

"Let the skeptic in these matters visit our Sabbath-schools, and there behold the Episcopalian, Baptist, Presbyterian, and Methodist, all engaged in instructing these children, and I think he will unhesitatingly declare that if the people of God are faithful to their trust, much will be done for the poor deluded Papists who come to this country.

"Who can doubt that if the children of this place continue in our Sabbath-schools, many of them will become good citizens and sincere Christians? There are those that have been constant in their attendance at our schools since their commencement, which is now about three years. O, sir, these cannot be made to believe in Popery; neither will they be likely to embrace infidelity. The reason that so many of the poor Romanists who abandon Rome become



infidels, is that they are ignorant of the Scriptures.

"But I fear that by this long report I have imposed on your patience too much, and I will now state that I have made during the past month 240 visits, and distribut-

ed 60 pairs of shoes, chiefly to children; also 800 loaves of bread, and furnished groceries for 25 families; likewise \$12, mostly to sick families. I have dealt out a large amount of second hand clothing and some new clothes, and held four prayer-meetings."

## MISCELLANEOUS.

### IS THE CHURCH OF ROME THE CHURCH OF THE LORD JESUS CHRIST?

"In order to answer this question satisfactorily, let us suppose ourselves acquainted with the church of Jesus Christ only through the knowledge obtained from the New Testament.

Having thus learned about the true church,—the simplicity of her manners, the holiness of her life, the self-denial of her character, the trueness of her course, her devotion to God, her freedom from ostentation and all worldly spirit—having partaken of her communion, enjoyed her ministry, bowed in her prayer-meetings, and listened to her preachers in the persons of Peter, and Paul, and Philip,—then let us pass from these things to a so-called Roman Catholic church, and what could be more dissimilar!

Those were ministers; these claim to be priests.

Those were plain men; these are dressed like buffoons.

Those were Christians; these are Roman Catholics.

To those the centre of interest was heaven; to these it is Rome.

Those looked to Christ; these to the Pope.

Those, praying, said, "Our Father;" these, "*Ave Maria*."

Those confessed to God; these to the priests.

Those, at communion, administered the bread and the wine; these merely "the wafer."

Those held the "communion of saints;" these the "communion of Roman Catholics."

Those originated in Jerusalem; these in Rome.

Those had ministers, exhorters, evangelists, pastors, etc.; these, popes, cardinals, archbishops, priests, monks, friars, etc.

Those spake to every man in his own tongue; these in the Latin tongue.

Those looked to Christ, the apostles, and prophets, as their authority; these to a list of wicked, fighting, cursing, cruel saints. (!)

Those maintained holiness of life and purity of character; these were of nameless character and doubtful life.

Certainly, no one should be at a loss to see the difference.

The Roman Catholic church is anti-Catholic, and peculiarly Roman. It is an institution which had its birth in the midst of faction and in a spirit of discord. It was "conceived in sin, and shapen in iniquity."

It combines in its nature politics and religion. Its work has been to drive the plowshare of persecution through the world, and riot on ruin. It has

drunk the blood of over ninety-seven millions of our fellow-beings. It is more desolating than the autumnal winds or the frosts of winter. Every green thing fades and every flower perishes at its approach.

Its footsteps are everywhere marked with blood, and where it rests are the ashes of slaughtered saints. The shrieks from dungeons and inquisitions tell us that the *Roman Catholic religion* is there; and the shrieks of liberty in expiring nations tell us that *Roman Catholic politics* are there.

As light to darkness, vengeance to mercy, symmetry to deformity, beauty to ugliness, good to evil, such is the church of Jesus Christ to the church of the Pope, or Christianity to Roman Catholicism." N. S.

The following article is sent us by an aged and valued friend, who has been a reader of the Magazine for a long time, and thought much upon the subject of the Papacy, and especially as it is set forth in the Scriptures. He claims that the views given are taken from a modern writer and are worthy of consideration, as they relate to the true character of Rome, as anti-christian and destined to entire destruction. It will speak for itself.

### THE ANTI-CHRISTIANISM AND FUTURE ENTIRE DOWNFALL OF THE PAPACY.

"So long has the anti-christian power in the Apocalypse been regarded as completely applicable to the Papal usurpation in particular, that it would be vain to inquire from what quarter the opinion originated. Its origin it might possibly derive from Gregory the Great, who, in the sixth century, writing to the Bishop of Constantinople, and disputing his claims, says:

"I affirm it confidently, that whoever

styles himself *Universal Bishop*, or is solicitous for the title, by this elation of heart proves himself to be the forerunner of Antichrist."

"Arnulph, Bishop of Orleans, whilst he spoke of the reigning Pontiff, thus addressed a council held in the tenth century in the city of Rheims:

"What think ye, reverend fathers, of this man, elevated on a lofty throne and glittering in gold and purple? Whom do ye account him to be? Surely, if destitute of charity, and elated with the pride of sense alone, he is Antichrist, *sitting himself in the temple of God, and showing himself that he is God.*"

"That the *Beast* in the Apocalypse occupied the chair of St. Peter, was the declaration of St. Bernard, Abbot of Clairvaux, in Champagne.\*

"By another famous Abbot, Joachim of Calabria, similar sentiments were advanced. But this adaptation of prophecy was not confined to these or to other celebrated individuals that might be specified. The Waldenses and Albigenses, so renowned for their numbers, their virtues, and the purity of their faith, taught in the twelfth and thirteenth centuries that the Pope was Antichrist, and the church of Rome the Babylon of the Apocalypse. This opinion, as well as others maintained by them, was felt to be so deeply founded in Scripture, that the Papal plunderers, in order to preserve their authority, exerted against them all their power and exhausted all their cruelty.

"The genuineness of these early interpretations of eminent men is unquestionable, as they are either extant in their own works, or are recorded by celebrated writers of the Roman Catholic communion.

"In the 2d verse of the 18th chapter of Revelation the destruction of the figurative Babylon is solemnly announced; and an angel is represented as crying 'mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' A few verses farther on it is declared that 'her plagues

\* See his 125th Epistle.

shall come in one day, death, and mourning, and famine.'

"The pomp and splendor," says Mr. Pyle, 'the plenty and extravagance, the artifices and delusions, that have accompanied this false religion and worship, shall end in shame, poverty, and disgrace.'

"Three of the intervening verses (4, 5, and 6,) are justly thought to implicate a strong censure and a solemn threatening against all persons and all nations who, in the period of its decline, shall in any way assist the cause of Antichrist, or attempt to arrest the certain downfall' of the anti-Christian church. 'And I heard another voice from heaven, saying, Come out of her, my people, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES.' For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded you, and double unto her double, according to her work; in the cup that she hath filled, fill it to her double.'

"I take the word double," says Daubuz, 'in all such cases, to signify vastly great,' and of this force of the word he alleges many specimens from classical authors.\*

"The Papists seem to me," says Mr. Evanson, 'to reason very justly, when they conclude if the words, "*come out of her, my people,*" etc., lay Christians under an obligation to separate from the apostate church; the words, "*reward her as she hath rewarded you,*" etc., lay them under an equal obligation, as far as is in their power, to endeavor her extirpation. At the same time, it is evidently impossible that they who are really actuated by the spirit of that amiable religion which breathes nothing but love and benevolence towards all mankind, should be guilty of revenge, or treat any of their erring fellow-creatures with that unfeeling cruelty and inhuman hardness of heart with which the intolerant zeal of anti-Christianism hath at all times inspired its bigoted votaries. But it is by no means requisite that, similar ends should always be effected by similar means. The utter destruction of the anti-Christian church,

and the offering of personal violence to any of its members, are very distinct things.'

"In verses 9 and 10, the 'kings of the earth' are represented as lamenting the fall of the anti-Christian church. Those 'who were supported by it, in reducing their subjects to slavery in civil matters,' says Mr. Pyle, 'will have nothing left but to bewail the ruin of such a well-laid and truly politic scheme of imposing upon the minds of men.'

"The merchants of the earth,' it is said in verse 11, 'shall weep and mourn over her, for no man buyeth her merchandise.' 'They are,' says Dr. More, 'ecclesiastics or spiritual persons which, in reproach to their worldliness in their pretended holy and spiritual functions, are here called "the merchants of the earth.'

"There are, her teachers,' says Mr. Pyle, 'who have so long made a trade of religion, and a *gain of godliness*, enriching themselves upon the spoils of men's understanding and properties, thriving by the mere ignorance and darkness thrown upon the minds of their deluded people; trafficking with the souls of men, as the old Tyrians did with their bodies.'

"The merchants,' says Daubuz, 'engross all the real wealth of the world to bring to her, and her returns and exportations are in papers and bills drawn upon heaven and hell, never to be accepted. However, they pass among the multitude as payment, as if they were of real value. The merchant,' he adds, 'who discovers the means of procuring purchasers for them, is altogether careless "about their intrinsic value."'

"A little farther on it is said, (verse 14,) "And the fruits that thy soul lusted after are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.' 'These great preferments and dignities,' says Dr. More, 'which the ambitious and worldly mind so longingly hankered after, all these are vanished never to appear again.'

"These quotations I conclude with a passage which announces in the strongest and most decisive language the violent downfall of the symbolic Babylon: 'And a

\* See Diploos in Scapula.



*mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."*

### A GREAT WORK TO BE DONE.

The following letter from the pen of a lady on the Rio Grande will be read with interest. She has taken a lively interest in our Society—has seen much of Rome in that region of our confederacy. We shall be happy to hear from her frequently.

"Every department of Christian labor which has a bearing upon the interests of Christ's kingdom is important; and when such labor is performed in accordance with the principles of the Holy Scriptures, glorious results may be expected.

A work of the first importance, and of almost unequalled magnitude, is that in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged. It is a work which must commend itself to the philanthropist, the patriot, and the Christian—a work fully identified in its great object with the glorious promises and purposes of God, and therefore bright with encouragement and hope. It aims to remove the most formidable obstruction which has been on the earth for more than a thousand years to the spread of the Gospel, and which, until removed, the way for the long-hoped-for millennium will not be prepared.

Papal influence has been felt and is still felt over a large part of the world. The system of the Papacy so panders to some of the most powerful passions of human nature, and so converts to its own purposes the resources of superstition, that it has gained a mighty (though now a waning) hold on the human mind. But the operations of the AMERICAN AND FOREIGN CHRISTIAN

UNION have already dealt severe blows to it; and the means now adopted, if made to bear with their full force, will, without doubt, do a great deal to bring the Papacy to a final and complete destruction. In the history of the Society for the last few years there are many facts of cheering interest, and indications are not wanting that its influence will soon be extended into still other regions where bigotry and spiritual blindness have long reigned.

The power of the Papal priesthood in many places is yielding to its force, and in them the difficulties which have impeded the spread of Protestantism are disappearing. The results which have followed the efforts which have been put forth do clearly prove that the work is closely allied to the great Reformation of the sixteenth century, and that it is a work which God would have his people do. Indeed, it is demanded of them most imperatively.

All who love the cause of truth should therefore be *earnest, active, and liberal* in their co-operation. Every Christian should identify himself with the work, in one way or another. There is no excuse, in any possible circumstances, for discouragement in this cause, for God has given us the assurance of a final victory, and he has also given us the means to bring it about. But those who undertake the work must go forward with unflinching firmness, confiding in the promises of Jehovah. They must be willing to work faithfully, although no immediate fruits of their labor appear, believing that they are carrying forward a system of means which God will eventually bless in the joyful establishment of his kingdom over the ruins of this mystic Babylon.

The great majority of the subjects of the Romish faith are in *deplorable ignorance and degradation*, the legitimate

consequences of their system of faith. There is not only the natural depravity of the human heart to be overcome, but prejudices which, like "the two-leaved gates" of Babylon of old, present obstacles which can be met only in the faith of Him who has said, "I will go before thee, and break in pieces the gates of brass, and cut in sunder the bars of iron." The faith which inspired the apostles and primitive Christians is requisite to demolish a system entrenched, as this is, through the most consummate ingenuity of which Satan is capable.

Truth, accompanied by the Spirit and power of God, can, however, make darkness light and "crooked things straight." Heaven's ordained instrumentality—the preaching of the Gospel—requires co-operative agencies to assist in bringing its power to bear most effectively. Thousands, nay, millions under Romish delusion could not be prevailed upon to enter the sanctuary where evangelical truth is exhibited and could be learned. Therefore these unfortunate people must be sought for in their homes, and the word of truth put into their hands and enforced upon their consciences. It is only in this way that the masses of Romanists, in this and foreign lands, can now be reached.

Although the Bible is a discarded book by the priesthood, the LAITY in thousands of cases gladly welcome it, and in numerous instances have embraced its truths to the salvation of their souls. Romanism cannot exist in the light of divine truth, for in that light

the fallacy of its doctrines stands out in all its hideous deformity, and the poor captives who groan under the slavish bondage, when they see it, gladly come into "the liberty wherewith Christ makes them free."

The humble dispenser of these messages of salvation, as he goes out upon this mission of mercy, may encounter much which is repugnant to his natural feelings; yet the consciousness of the *necessity* and *importance* of the work will "strengthen his hands and encourage his heart" to persevere in scattering the seed of truth, believing that "in due season he will reap if he faint not." He need not falter at his own natural weakness, or the apparent difficulties of the work. If he can be assured that his commission and vocation are from the living God, he can advance, though thousands of deaths were threatening him, and thousands of difficulties surrounded him. He may "laugh at the shaking of the spear," for the strength of Immanuel is his. Weak or strong, armed or unarmed, in these respects "the race is not to the swift, nor the battle to the strong." The love of Christ, like a victorious banner, is over him; his word is his sword, his salvation is his helmet, and his righteousness is his breastplate. Christ directs us to his strength and not to our own, and is saying to us, "Be this thy confidence, that I have regarded thee graciously; and let it encourage thee, that thy labor is accepted in the Lord." "Go in this my strength, and thou shalt conquer."

## NEW PUBLICATIONS.

THE DAYS OF MY LIFE; an Autobiography. By the author of "Margaret Maitland," "Liliesleaf," etc. etc. New-York: Harper & Brothers, Publishers, Franklin Square. 1857. 12mo, pp. 428.

A pleasant book for the lovers of light literature, inculcating many a good moral lesson from the incidents of domestic life, in an agreeable way.



Its plot is laid in England, and all its characters and views of life and manners are English, and go to sustain the peculiar forms of society there; but from the ability with which the *authoress* has executed her task, it will be likely to find many admirers and a ready sale, and be read with interest on this as well as the other side of the Atlantic.

**ISABEL, THE YOUNG WIFE AND THE OLD LOVE.** By John Cordy Jeafferson, author of "Crewe Rise," etc. New-York: Harper & Brothers, Franklin Square. 1857. 12mo, pp. 454.

A novel, designed to show the evil of marriages contracted by parents for their children for pecuniary and selfish ends.

It is written with a degree of sprightliness and animation, is a readable book, and will interest those who are fond of stories of this sort, whether they will be profited by the moral it inculcates or not. However that may be, let the evil be exposed. Let marriage be what, and with such parties as, it should be. Let it not be degraded by improper alliances.

**THE CHILD'S BOOK OF NATURE;** Three Parts in one. By Worthington Hooker, M. D. Illustrated by numerous engravings. New-York: Harper & Brothers, Pearl-street, Franklin Square. 1857. Small 4to, pp. 469.

This is an excellent book for children. It treats in Part I. of Plants; II. of Animals; III. of Air, Water, Heat, Light, etc., etc., in a familiar and easy way. It avoids all dry and repulsive technicalities, which usually discourage if not disgust children, and by its plain and comprehensive manner, and the number and aptness of its illustrations, (woodcuts,) is adapted to lead them on with interest to the acquisition of the useful lessons it contains. We are glad to see such works brought out. They cannot fail to be useful, and we hope they will prove remunerative to author and publisher.

**MARRIAGE AS IT IS, AND AS IT SHOULD BE.** By Rev. John Bayley, of the Virginia Annual Conference, author of the "Confessions of a Converted Infidel," etc. New-York: published by M. W. Dodd, No. 506 Broadway. 1857. 12mo, pp. 175.

The author discusses his subject in ten chapters, comprising the nature and importance of marriage; imprudent marriages a source of vice and misery; marrying for beauty; mercenary marriages; the proper

age for marriage; marrying religiously; second marriages; the faithful husband; the faithful wife; and the duty of parents.

The book is well got up, contains a large amount of interesting information, and is well worthy of perusal.

**STORIES OF THE ISLAND WORLD.** By Chas. Nordhoff, author of "Man-of-War Life," "The Merchant Vessel," "Whaling and Fishing," etc. New-York: Harper & Brothers, Franklin Square. 1857. 18mo, pp. 315.

These are pleasant and instructive stories concerning Madagascar, Java, Iceland, Ceylon, and New-Zealand. They comprise much information; historical, statistical, geographical, moral, and religious, and are illustrated by numerous engravings.

George, the narrator, when a youth, had become, as many before him, infatuated with the thoughts of a sailor's life, and had run away and "gone to sea." His parents, who resided in Indiana, for a long time knew not where he had gone. For ten years they heard from him as a sailor-boy but a few times and at long intervals. He at last returned, weary of sea-faring life, and was welcomed to his paternal home. To his delighted brothers and sisters, and the family in general, for evening pastime he related these stories, (so says the book.) We advise our young friends to buy it. It is well worth perusing.

**READING WITHOUT TEARS, OR A PLEASANT MODE OF LEARNING TO READ.** By the author of "Peep of Day," etc. etc. New-York: Harper & Brothers, Franklin Square. Small quarto, pp. 136.

An elementary book, well arranged and suited to lead the young child along in the acquisition of the English with pleasure, and withal to instill into the mind, in a happy and almost imperceptible manner, good moral principles and some of the fundamental truths of evangelical Christianity. Such are the books with which children should begin their education, and with those of similar character we would have them pursue and complete it.

**HOW TO TALK.** A Pocket Manual of Speaking, Conversation, and Debating, with directions for acquiring a grammatical, easy, and graceful style. New-York: Fowler & Wells, Publishers, No. 308 Broadway. 1857. 18mo, pp. 156, paper cover.

The object of this little manual is to furnish such an exposition of the whole subject of language, as to enable any person to avoid



common errors, and to use the English tongue with correctness, in reading, conversation, or public speaking. It is designed for popular use, rather than for the educated classes; yet it is so executed, that all may derive benefit from consulting it.

**ARCTIC ADVENTURE BY SEA AND LAND, FROM THE EARLIEST DATE TO THE LAST EXPEDITIONS IN SEARCH OF SIR JOHN FRANKLIN.** Edited by Epes Sargent. With Maps and Illustrations. Boston: Phillips, Sampson & Co. 1857. 12mo. pp. 480.

Prompted, as we learn by its Preface, by the strong desire which the perusal of the work of the late Dr. Kane has excited in the

public mind, "to know something more of the Polar regions," the publishers have prepared this volume.

It was a happy thought, whatever may have prompted it, and we are glad to see this valuable information, which has lain scattered over many pages of separate works, and comparatively inaccessible for so long a time, now collected and combined in one volume, so well got up and adapted to popular use. We hope it may have a wide circulation. It is an instructive and highly interesting book, with clear type and white paper, and enlivened by many engravings illustrative of things under consideration.

## OUR PHILADELPHIA PATRONS

Are respectfully informed that arrangements have been made, temporarily, for the distribution of the AMERICAN AND FOREIGN CHRISTIAN UNION from No. 48 South 4th-street. Mr. F. B. CONVERSE will receive orders and forward them.

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